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SUNDAY, MAY 4, 1890.

VISITING THE SICK.

Among the very first duties imposed on Christians, and the most beautiful graces that adorn the Christian character, is that of visiting the sick. How great is the dearness of the sick room; the sadness, and how often the hopelessness of the valley of the shadow of confinement and helplessness, and the waiting the last messenger! Blessed is the man or woman that has the gift and grace of visiting the sick. Blessed is the eye that can kindle a spark of light in a failing, languishing eye, that can awaken a glow in a gloomy bosom and set up hope where despair only brooded; that can make the wilderness to be glad, and the desert to rejoice and blossom as the rose; yet that is the high calling, and familiar business of the children of the kingdom. And is it not a grace, a life, an accomplishment worth having? How richly does it pay the individual, who has a knack for it, who succeeds in the glorious business? What divine blessing of patience, of submission, of hope, of faith, are to be gotten from the sufferer in the sick room to whom one lends unselfish, respectful, kindly sympathy!

But the ill are not all in dark chambers and hospitals. They are sick "in mind, body and estate" all along the streets. And the good man who wants to visit the sick has not far to go to find them. Every man is learned in his love, and can tell of sad cases he knows now, met this morning, or the day before yesterday. His own heart sorrow, or painful responsibility, or mortification, he shrinks from telling, But it is no fancy. It is too real. It was a good thing the old Mahometan said to his son: "My son, compassion is a duty that you owe to all mankind." Then, why shall one confine his visitations to the sick in body, while the sick at heart are all around him, "weary with disaster tugged with fortune," used and habituated to disappointment and taking slight as their daily lot with hearts bowed down. It will not do to mark these or minister to them directly. The familiar ministrations of just and honorable appreciation, of respect, of consideration, are always in place, always tonic, stimulating, healthy. The incidental and unconscious kind acts, the daily talk and conversation of a kind good man fall like the gentle dew from Heaven, and lift up the head and heart of all who feel their influence. The word in season to him who is weary, is not professional, does not go by that name, but does its high work and glorifies Him from whom cometh every good and perfect gift.

If every man's internal care were written on his brow, How many would our pity share That have our envy now?

A CUP OF COLD WATER.

As the warm weather approaches the thoughts of many persons turn to measures of relief from the heat for those who are least able to stand it—the little children, As soon as June and July take all the freshness from leaves of trees, keep the streets dry and dusty and hardly allow the brick walls to cool during the night, the little ones begin to droop and many of them die because of the lack of a few little articles which can scarcely be classed among the luxuries.

One of these necessities of child-life in summer, is ice. It cools their little heads and tongues, and sends the blood, which comes boiling from the heart, back through its channels in refreshing streams. By ice alone the children may have fresh food and drink, and without such a diet they must die.

The inexplicable rise in the price of ice for this summer will affect most seriously the children of the poor. Some of them may never have had ice, but at any rate the increased cost will diminish their chances of ever enjoying it. Those whose means permit them to have ice, perhaps all its year round, may not know what suffering its absence may cause, particularly in cases of sickness, but they should, especially if they have little children dear to them, take steps to provide a supply for those who are unable of themselves to secure it.

The machinery is at hand. For two years the Richmond Ice Mission has been in successful operation, and its workings are explained elsewhere. Simple but certain it is, and more efficacious, perhaps, because of its simplicity. Those interested in it are ready to begin their work, and will welcome all funds which may come into their hands.

The donors have but to remember the words of Jesus, who loved little children, "Whosoever shall give to drink unto one of these little ones a cup of cold water," shall in no wise lose his reward.

TURNING BACK TIME'S HANDS.

Fiction of legislative bodies provides that as long as the hands of the official clock do not mark the hour of adjournment, that hour has not really come. To prevent time, it is customary, when important or unimportant business presses to keep turning back the hands of the official clock.

Owners of the Republican party, such as the saintly Wannamaker, with his unsaintly colleagues Quay and Dudley, are convinced that the natural time has arrived for that party to adjourn. They are positive that the fat-frying-blocks-of-five methods of two years ago cannot safely be repeated.

They are at present but for a season, than Heaven, the self-constituted time-keepers of the Republican party, and at their behest the Reeds, Shermans, and Chandlers are doing their best to turn back the hands of time—and they are trying with a vengeance that would cause an Alexander Hamilton to turn in his grave with grief.

When the patriarchal, nomadic tribes settled down centuries ago into permanent communities, whether rural or urban, already existed terms of the later feudal system. As robber barons grew more wealthy and assumed greater airs of respectability and royalty, they frequently felt obliged to call on their vassals to add them in subduing some other bold baron, who showed a disposition to overrule them. Finally these barons, for self protection against their vas-

sals, or from raids of unconverted barons from another land, formed the great royal trust, with a king as the head.

These kings waxed mighty, and as they began to infringe more and more upon the privileges and property of their vassals, the latter called again upon the people, who themselves were becoming convinced that they were men, to aid them in clipping the "divine right of kings." In the success of this condition which strengthened the hands of the people was born democracy, and that democracy found sharp expression in the association of the thirteen American States.

But in America still remained many who pinched for the gauds, gewgaws and gaudries of royalty. These were convinced in a few years that this was a government of the people, for the people, by the people.

That ancient saying is here revived for the benefit of the younger generation who perhaps cannot comprehend life in this country fifty years ago. To continue, though conviction was pronounced the tendencies toward centralization were nursed by the legitimate and illegitimate descendants of the American tory party allowed to remain in this country after it had started on its grand career of triumphant democracy.

But a hybrid appeared on the scene—the Republican party, Seizing upon an economic theory which had been intended to be temporary in operation, Republicans with the bayonet fastened it to bands of iron and thongs of leather upon the people, who in the forcible and temporary suppression of the fundamental doctrine of the American constitution, were being crowded back toward the position of vassals.

Springing from the ruined one-sided outrage the preventive tariff—was the natural tendency towards the concentration of immense wealth in the hands of a few, and the supplementary subjection of the many to the shadow of confinement and helplessness, and the waiting the last messenger! Blessed is the man or woman that has the gift and grace of visiting the sick. Blessed is the eye that can kindle a spark of light in a failing, languishing eye, that can awaken a glow in a gloomy bosom and set up hope where despair only brooded; that can make the wilderness to be glad, and the desert to rejoice and blossom as the rose; yet that is the high calling, and familiar business of the children of the kingdom.

But the expert observer ascribes it altogether to baseball. He says that "German baseball reports cannot be understood in the German language, because there are no equivalents in that language for the technical terms used in describing the game." He further adds that the best way to learn English is the language of this country would be sufficient to account for this by no means extraordinary phenomenon.

It is hoped that the unfortunate burning of a yarn factory in North Carolina may result in a reduction of the supply of maroon stories sent broadcast by enterprising news syndicates of that state.

CREAM OF THE PRESS.

Many Interesting Facts Clipped and Collected From Exchanges. (New York Star.)

A correspondent of the Boston Herald attempts to explain the reason why the German language is fast giving way to English in the parts of the West largely settled by Germans. It is claimed that the language of the United States is the language of this country would be sufficient to account for this by no means extraordinary phenomenon.

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It is the minority, but the hooligans in baseball and blindly believe that by breaking down still further the constitutional rights and privileges of the country, the ever diminishing party may continue itself in control of government, and by means of money accomplish what force did centuries ago, but which was overcome once when this country rejected England, and with this exception Russia is fading in civilized European nations.

The arch conspirators have their allies. They know that should the people have a free voice their hopes would die. They have in the House of Representatives a man who preaches the motto: "A government of the people, by the people, and for the people." The batsman, on his part, often "fails to connect with the crowd, and sometimes fails to connect with the crowd, and fails up a fly," or, again, he may send a "skull-cracker" over the fence, or go "flying out."

"A special course in dialect is needed in order to enable us to understand the language of baseball reports," says the editor of the New York Times.

Republicans can no longer steal Florida, but they may rob and have robbed the people of other states by multiplying their elections. The use of unlimited money, subversion of the judiciary, and packing halls of legislation, are their chief weapons, while they depend upon the war cry—dead for twenty-five years—to stir the passions and consequently blind the judgments of their slaves, already frettling under their shackles.

But their hour has come. The people, led by Democracy, which has always stood for the rights of the many against classes or cliques or trusts, are preparing for the great battle of 1892.

The rank and file of Democracy cry to the Republican time-keepers and their helpers: "We move that you do no adjourn. Let go the hands of time."

The Speaker—not Reed—but the majestic leader of Democracy in 1862—will put the question. "All those in favor of this motion please say, aye."

And the great American people, united in Democracy, will shout the affirmative.

It is the same old story that the plotters against liberty will skulk away to the debris without daring to utter the negative.

COMING BACK TO OLD VIRGINIA.

In the recent editorial in THE TIMES on the New North, certain general statements were made about the migration of Southerners to States above Mason and Dixon's line. The tenth census report of 1880 may be used as a basis for many interesting studies in this field as will be seen from the following figures. At that time in every one of the ten Northern States were represented of every one of the fifteen southern States; Alabama, 1,533 persons; Arkansas, 314; Florida, 1,149; Georgia, 3,359; Kentucky, 1,457; Louisiana, 3,715; Maryland, 47,538; Mississippi, 1,141; Missouri, 4,076; North Carolina, 2,589; South Carolina, 3,843; Tennessee, 2,722; Texas, 1,159; Virginia, 20,000; West Virginia, 3,210—a total of 102,439 Southerners who had passed beyond the line.

Apparently, these figures demonstrate that Marylanders were most inclined to be migratory, Virginia being second. But such is not the case.

Much of Maryland's majority is composed of those who have settled in Pennsylvania and Delaware, as so many Virginians have done in Maryland and West Virginia, and just as in the general total of Virginians living in other States to be reckoned the number of Southerners who have come from the South is the largest.

One of the main causes of this migration is the shade of John Wannamaker for six or seven days in a week naturally want to be soothed with light and lively tones. At the same time, we may agree with the editor of THE TIMES that "no better argument for the removal of the South is to be found in the shade of John Wannamaker for six or seven days in a week naturally want to be soothed with light and lively tones. At the same time, we may agree with the editor of THE TIMES that "no better argument for the removal of the South is to be found in the shade of John Wannamaker for six or seven days in a week naturally want to be soothed with light and lively tones. At the same time, we may agree with the editor of THE TIMES that "no better argument for the removal of the South is to be found in the shade of John Wannamaker for six or seven days in a week naturally want to be soothed with light and lively tones. 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